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T H E  
R I G H T  
O F T H E  
Protestant Succession  
Prov'd to the  
M E A N E S T C A P A C I T Y.

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By THOMAS COLBATCH, a Presbyter  
of the Church of England.

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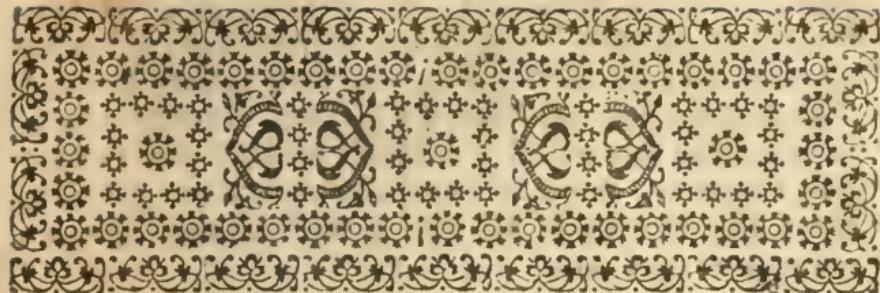
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# The R I G H T of the Protestant Succession, &c.



FTER all that has been publish'd on this Subject, if a clear Satisfaction can be given to the meanest Capacity, <sup>Next</sup> the Protestant Succession in the House of Hanover, some Service may be yet done to our Rightful, and truly most Gracious King George, and to his Protestant Subjects; especially at a time, when the Friends of the Pretender will do their utmost to promote Division: And the more secure we are in a general Peace, the greater is our Danger from the Enemies of our holy Religion.

The Right of the Protestant Succession shall, with God's Assistance, be prov'd, first, by the Law of these Kingdoms, as it is a legal Monarchy; and then by the Law of God, whether the Monarchy be Legal, or Absolute. And a Satisfactory Answer shall be given to the Objection of Passive Obedience.

The known Law of these Kingdoms of *England*, *Scotland*, (now *Great-Britain*) and *Ireland*, was and is, That the King shall govern by Laws made by the King and a free Parliament.

This, as it concerns *England*, is acknowledg'd and declar'd by the learned and good King *Charles* the First, in his Answer to the nineteen Propositions, in these Words:

‘ There being three kinds of Government among Men, Absolute Monarchy, Aristocracy, (that is Government by the Nobles) and Democracy, (that is, Government by the People, and such as they choose) The Experience and Wisdom of your Ancestors hath so moulded this out of a Mixture of these, as to give this Kingdom, as far as human Prudence can provide, the Conveniences of all three, without the Inconveniences of any one.

‘ In this Kingdom the Laws are jointly made by a King, by a House of Peers, and by a House of Commons chosen by the People, all having free Votes and particular Privileges. The Government, according to these Laws, is trusted to the King, &c.’ And a few Lines after he says, ‘ The King is bound to protect the Law when he knows it, and his Favourites and Followers are bound not to serve him in the contrary.’

Now the late King *James* utterly refus’d to be such a King as by the Law of these Kingdoms he had any right to be, that is, a King governing by the Laws of a free Parliament; and having no right to be any other King, he made himself no King. And so he lost and forfeited the Crown, both from himself and his Heirs. Therefore we have most justly put ourselves under the Government only of his Protestant Heirs, both in his life time, and ever since. This shall be now prov’d.

He took upon him in his Proclamation for *Scotland*, February 12. 1686, and in his Declaration for *England*, April 4. 1687, by his single Authority to make void the Laws made for the Preservation of the Protestant Religion from Popery, and Papists being in Offices and Places of Trust. Altho he mention’d only some Laws; yet thereby he let us know what he would do with all other Laws, when he thought good. For in that Proclamation he has these Words, *By Our absolute Power, which all Our Subjects are bound to obey without Reserve.* This absolute Power was call’d in *England dispensing or suspending Power*; which are only softer Names for absolute Power. For in that Declaration he dispensed with, and suspended the whole Execution of Laws for the future. And he that has Power to do so, has absolute Power to do whatsoever he thinks good.

By this Authority taken upon him, he did in all the three Kingdoms, contrary to Law, set up and advance the publick Profession of the Popish Religion, put Papists in all kinds of Offices and Places of Trust both civil and military ; and to maintain his Designs against our Religion and Laws, kept standing Armies in time of Peace.

In *England*, contrary to Law, he put both Church and State, the Universities, and even the Elections of Parliament, under Arbitrary Power ; and he severely us'd all, not sparing even the Bishops, who in Conscience of their Duty, could not join with him against our Religion and Laws.

He put the Church and the Universities under a Court of Commissioners contrary to express Laws. These, of whom one was a Papist, besides other their oppressive Proceedings, suspended the Bishop of *London*, because he would not suspend a worthy Divine, without so much as citing him to answer for himself.

The Archbishop of *Canterbury* and six other Bishops, for a most humble Petition in the behalf of the Church, were imprison'd and prosecuted, and brought to a Tryal as Offenders before Popish Judges ; and the Protestant Judges of the Bench that acquitted them, were thereupon turn'd out ; as were such other Judges as would keep to the Law, and not follow Arbitrary Directions.

And all in any Office in the State, that would not be for repealing the Laws made for the Security of the Protestant Religion, were likewise turn'd out.

The President and Fellows of *Magdalen-College* in *Oxford* were turn'd out, and Papists put in their Places, because the Fellows would not chuse a President contrary to the Statutes of the College. And they were not only turn'd out of their Free-holds, but also by the aforesaid Court of Commissioners, were sentenc'd to be uncapable of any Benefice or Promotion in the Church.

The Elections of Parliament-Men were put under Arbitrary Power, by the changing of Corporations (beginn by King *Charles II.*) so as they should take none for their Members of Parliament, but those that should be nam'd to them ; and by the making Popish Sheriffs, and by other means. And this being done, King *James* by

by his Declaration, September 20. 1688, let us know, that he would have repeal'd the Penalties in the Acts of Uniformity, of Persons not promoted, or to be promoted to any Benefice or Promotion in the Church, for exercising their Religion contrary to Law.

So his Resolution was by a Colour of Law to put Popish Priests into Churches, and Church-Promotions, as without such a Colour he had done in *Scotland*.

By these and other means, contrary to Law, he dispos'd all things to bring in Arbitrary Government and the cruel Bondage of Popery. And that he might do the same more effectually, contrary to Law, Protestant good Subjects were disarm'd, Papists were arm'd; and his unlawful standing Army was to be fill'd by degrees with Popish Soldiers, as the Army in *Ireland* were fill'd with them all at once. And on this filling his Army he was so earnestly bent, that when some Gentlemen, Officers of a Regiment quarter'd at *Portsmouth* (which they had rais'd at their own Charges for the King's Service against the Rebellion of *Monmouth*) desir'd, with all humble Respect, the Duke of *Berwick* to give them leave to recruit the same Regiment with *Englishmen*, or to lay down their Commissions; when that Duke had order'd them to take in about thirty *Irish* Gentlemen Papists: an Account of this was forthwith sent to the King at *Windsor*; and a Party of Horse was sent in great Anger to fetch those rebellious heretical Officers, to have them hang'd by Martial Law. But before their Tryal, came the first News of the Preparations in *Holland* for our Relief: And so those honest Gentlemen were only cashier'd.

In *Scotland* he broke the Law more than in *England*. There Protestant Churches and Chappels were turn'd to Popish Service. The Children of Protestant Noble-men and Gentlemen were taken from them, and sent abroad to be bred Papists. Oaths were impos'd contrary to Law. The Judges that kept to the Law, and would not follow arbitrary Directions, were turn'd out, as in *England*. The Charters of the Royal Burroughs, which made the third Estate of the Parliament, were chang'd, so as that they might take for their Members of Parliament, only such as should be nam'd to them. And this Change was made without any Pretence

tence (as in *England*) of either Sentence, or Surrender, or Consent.

Protestants were disarm'd. All the Forts and Magazines were put into the Hands of Papists. The unlawful standing Army had free Quarters allow'd them, besides sufficient Pay. The Officers of the Army were employ'd as Judges throughout the Kingdom, and quarter'd in those Places where they could hold Offices and Jurisdictions. And by them many were put to death without legal Tryal, Jury or Record. By these and other Oppressions, contrary to Law, was *Scotland* distress'd. And without doubt as much was design'd for *England*.

In *Ireland*, which is a Dependent and Member of the Kingdom of *England*, the whole Government was, contrary to Law, put into the Hands and Arbitrary Power of Papists, and of a standing Army all Papists: All the Protestants of it that would not turn, were at once disarm'd, and Papists put in their Places.

So that whole Kingdom was put under the Power of the Children of those bloody and treacherous Monsters, who not fifty Years before cruelly, barbarously, and treacherously, in cold Blood, in less than two Years murder'd, destroy'd, or drove out of their Habitations (according to the most moderate Accounts) above three hundred thousand, besides those that were kill'd in Fight. And this was done at a time when all, and even the wisest, Protestants assur'd themselves that they were in a perfect and lasting Peace with those Papists.

And as in *Ireland* all was put under the Arbitrary Power of Papists: so without doubt the same was design'd to be in *England* and *Scotland*, as soon as it could be. And when that should be brought to pass, then we may be sure the Papists would be no Changlings from what they always have been, when they had Power and Opportunity. Then with the help of *France*, if it should be wanted, every body that knows any thing of the Designs and Practices of the Papists, cannot doubt, but that there would follow, either such a cruel and barbarous Murder of the Protestants throughout all the three Kingdoms, and the Dominions belonging to them, as there was in *Ireland*, or such a cruel and barbarous Persecution as was lately in *France*. And

And that the French King would not be wanting in his Assistance, appears not only by the Obligation of his Religion to root out those the Papists call Hereticks, but also by what he declar'd by his Ambassador at the Hague, who in his Memorial to the States, September 9. 1688, (*New Stile*) concerning their Preparations for our Relief, has these Words : ‘ His Majesty hath commanded me to declare to you on his Part, That the Bands of Friendship and Alliance between him and the King of Great-Britain, will oblige him not only to assist him, but also to look on the first Act of Hostility that shall be committed by your Troops, or your Fleet, against his Majesty of Great-Britain, as a manifest Rupture of the Peace, and a Breach with his Crown.’

No fair Means could dissuade King James from his Purpose, as appears by the aforesaid Prosecution of the Bishops for their most humble Petition. And the Prince and Princess of Orange did, in a most respectful manner, signify to him their Sense of his Proceedings. And in Answer to his Desire they proposed an Expedient, whereby the Peace of these Kingdoms, and a happy Agreement among all Persuasions in Religion, might be settled. But for this they were censur'd; as if they had design'd to disturb the Quiet and Happiness of the Kingdoms.

Whether the Pretender was born of the Queen, or not, he was to be bred up contrary to the Law, in the Popish Religion. And so he put us out of hope of seeing, by fair means, any end of our Oppressions, and of our just Fears of the utter Ruin of our Religion, Laws and Liberties.

So, by what is said before, it fully appears, That the late King James utterly refused to be such a King of England, Scotland, and Ireland, as by the Laws of these Kingdoms he had any Right to be ; that is, a King governing by the Laws of a free Parliament : and this with design to suppress and root out the true Protestant Religion, and to bring us under Popish Tyranny.

If he had utterly refus'd to have any more to do with us, then no body would doubt that he refused to be our King : Much more then did he refuse to be

be our King, when he not only refused to be such a King as he had any Right to be ; but also, instead of being our King, shew'd himself to be an implacable Enemy.

Then he being not our King, but our Enemy, altho he was still call'd the King, all our Oaths and Declarations made to him, as to the King, did bind us no more to him : They did only bind us to obey the Laws, and to acknowledge him for our King, while he govern'd according to Law. Even the Oath which, contrary to Law, he imposed upon his Subjects of *Scotland*, wherein are these Words ; *I shall to the utmost of my Power defend and maintain him, his Heirs and lawful Successors, in the Exercise of their absolute Power and Authority* : I say, even this Oath did bind them no more ; for those Words of the Oath were cunningly devised in order to a more positive and full Oath for absolute Power. But they did not suppose him an absolute King ; but they supposed only so much as he had of Absolute Power, namely, Absolute Power to call, prorogue, and dissolve Parliaments ; to assent or dissent to the A&ts ; to make whom he pleased Judges and Officers, of those that were qualify'd by Law, and the rest of the absolute Prerogatives.

He being not our King, but our Enemy, and we being under no Obligation to be subject to him ; then to take Arms under the Conduct of the Prince of *Orange*, for the Preservation of our Religion, Laws and Liberties, and even the Lives of all true Protestants, was no taking Arms against the King, and no relisting the Power, *Rom. 13.* but it was a most just Undertaking, and our bounden Duty, according to the Example of the *Maccabees* (*1 Mac. 6. 59.*) who were Subjects of the Greek Empire, as their Posterity were Subjects to *Cæsar*.

When he saw Arms taken under the Conduct of the Prince of *Orange* ; then, and not before, he laid aside divers of the Oppressions in *England* ; but no otherwise than as a Man puts off his Clothes at night, intending to put on them, or some other the next morning. For he still held his Claim to Absolute, or which is all one, Dispensing Power : he maintain'd the publick Exercise of Popery : he kept his Popish Magistrates

and Officers in their Places, and his Popish Soldiers in their Arms. And of all the Orders for Redress of Grievances publish'd in the *Gazette*, there was not one for *Scotland*, or *Ireland*. And here it is much to be noted, that when he had sent the Bishop of *Winchester* to restore the President and Fellows of *Magdalen-College* in *Oxford*, but heard the News that the *Dutch Fleet* had suffer'd so much in a Storm, that it could not be able to sail again before the next Spring ; that upon that he recall'd the Bishop, and put off the Restitution. But after that, when he heard that News contradicted, he sent the Bishop again to do the Work.

There is no necessity of saying any thing here of the Proof that was given concerning the Birth of the *Pretender*.

If the Prince of *Orange*, and the People of *England* had been put off with those Pieces of Redress, they had all the Reason in the World to be assur'd, that effectual Care would be taken, with the help of the aforesaid Bands of Friendship and Alliance with the *French King*, to establish Popish Tyranny for ever upon the strongest Foundations.

There was no understanding any Promises, or even Oaths in any Sense contrary to the meritorious serving the Popish Church. Therefore I will not say he broke his solemn Promises made at his first coming to the Crown, To maintain this Government both in Church and State, as it was then by Law establish'd ; and to take care always to defend and support the Church of *England* : I will only say that he made us believe he would not do as he has done. If the Words of his Speeches be compar'd together, and thorowly examin'd, they may perhaps be found to agree perfectly with his Performances.

So there was nothing to be depended upon, but only God's Blessing upon the Arms that were taken. And the Prince of *Orange*, and the People of *England*, with all Reason and Justice proceeded with their Arms, desiring a Free Parliament as the only Means of a reasonable Redress of our Grievances.

And the Archbishop of *Canterbury*, and other Bishops and Lords, November the 17th, presented to the King a most humble, and most earnest Petition for a Free Parliament,

Parliament, with all speed, as the only Means to pre-serve the King and Kingdom.

The People of *Scotland* also sent some of their Nobility and Gentry with a Petition for a Free Parliament.

This, and all reasonable Redress, the King refus'd, until he saw himself conquer'd. Then *November* the 30th, he put forth a Proclamation for a Free Parliament in *England*. And *December* the 8th, he sent Proposals to the Prince to treat with him about the Freedom of Elections and Sitting; and promised to consent to every thing that could be reasonably requir'd for the Security of all that should come to it.

*December* the 10th, he receiv'd from the Prince the most reasonable Answer that could be imagin'd. He himself said of the Prince's Proposals, *That they were fairer than he did, or could expect.*

Yet for all that he order'd the same Day all the Writs for Parliament-Men, that were not sent out, to be burnt, and a *Caveat* to be enter'd against those that were sent out. And very early the next Morning, he withdrew himself in order to go into *France*, and left his People to shift for themselves.

It happen'd that he was stopt unknown, and return'd, and stay'd till *December* the 23d. Then he withdrew again, without having show'd any change of his Mind while he stay'd. But he went into *France*, and left behind him a Paper written with his own Hand, and therein a Proof that he was still resolv'd not to give his People any reasonable Satisfaction: For in that Paper he said, *That the Prince of Orange invaded his Kingdoms without any just Occasion given for it.*

So by his withdrawing the first time, and by his showing no change of Mind after he was stay'd, and withdrawing again in the same Mind, he fully confirm'd his utterly refusing to be such a King, as by the Laws of these Kingdoms he had any Right to be: And having no Right to be any other King, he fully confirm'd his making himself no King.

Thus, as well before the Prince of *Orange* and the People of *England* took Arms, as when he withdrew himself, he Abdicated, that is, renounc'd the Govern-

ment of all the three Kingdoms : And the Throne was thereby Vacant, that is empty. Neither was he in it, because he had put himself out of it ; nor was any Heir in it, because there was no Demise, as they call it, that is, no leaving it to any Heir ; and he could not leave that to his Heirs, which was become not his.

I will not say that in such a Case Equity is not due to worthy Heirs. But neither an Infant that would be bred up a Papist, if there were no doubt of his Birth, nor any Papist, whose Religion binds him to root out what he calls Heresy, can be a worthy Heir to a Protestant Kingdom. Therefore all Papists are justly and happily excluded.

But what Necessity compels must be done. Therefore King *William*, the next Heir after the two worthy Princesses and their Issue, was proclaim'd with Queen *Mary*; and the full Exercise of the Kingly Power was committed to him. For it was necessary that he should have all the Power, and Time, and Encouragement that could be given him, to continue and compleat that great and wonderful Deliverance, which God had wrought by him ; and which by him alone God had given us hope of having it continu'd and compleated to us.

It would have been a hard thing to set a good, tender Woman, to a grievous and dangerous War with natural Affection : Altho our Duty to our Country is to be preferr'd before any Obligation to a Father ; and we are commanded to hate Father and Mother for the true Religion, *Luke 14. 26.*

The next Protestant Heir now living is our worthy King *George*, and therefore our lawful and rightful King, a King whom God has endued with Abilities to take care of us in these difficult and dangerous Times.

I have now prov'd the Right of the Protestant Succession by the Law of these Kingdoms, as it is a Legal Monarchy.

And this is according to an antient Statute recited in an Address the Parliament sent to King *Richard* the second : Which Address is related by the Historian

*H. Knighton* ;

*H. Knighton*; and therein the Parliament spake thus :  
 There remains also another thing of our Message,  
 which we have to impart to you on the Behalf of  
 your People. They find in an antient Statute, and  
 it has been done in fact not long ago, That if the  
 King thro any evil Counsel, or foolish Obstinacy,  
 or Contempt, or a singular perverse Will, or any  
 other irregular Way, shall alienate himself from his  
 People, and will not be govern'd and guided by the  
 Laws and Statutes and laudable Ordinances of the  
 Realm, together with the wholesome Counsel of  
 the Lords and Great Men of the Realm ; but per-  
 sisting obstinate in his own mad Counsels, will per-  
 versly prosecute his own singular Will : That then  
 it shall be lawful for them, with the common Assent  
 and Consent of the People of the Realm, to depose  
 that King from the Throne, and set up some one  
 near of Kin \* of the Royal Family in his Place in the  
 Throne. *H. Knighton*, Collect. 2681.

I come now to prove the Right of the Protestant Succession by the Law of God, whether the Monarchy of these Kingdoms be Legal or Absolute.<sup>to</sup>

Read seriously the thirteenth Chapter of the *Romans* : There you will see that the Powers and Rulers which are ordain'd of God, and which God commands us to be subject to, and not resist, are the Ministers of God for our good ; and not a Terror to good Works, but to the evil.

Therefore King *James*, whatever Power he had, altho it were Absolute Power, yet because he made himself not the Minister of God, for the Good of these Protestant Kingdoms, but such a Terror to good Works as is aforesaid ; and such a dreadful Terror to all true Protestants, that in Reason, and in all Experience of Popish Princes, there was nothing less to be expected, than such a cruel and barbarous Destruction of the Protestants of these Kingdoms, and all the Dominions belonging to them, as was in *Ireland* in the

\* *Propinquorem.*

Year 1641, or as was lately in *France*; I say, King James having so made himself not the Minister of God for our good, but such a Teror to good Works, he was no more the Power or Ruler which God commands us to be subject to, and not resist.

And his Popish Heirs being by their Religion and Conscience, and constant Experience, all of the same Mind, no Ministers of God for the good of Protestant Kingdoms, and by no Promises nor Oaths, nor any other Obligations, but only the want of Power and Opportunity, withheld from cruelly rooting out those they call Hereticks; we have most justly left him and them, and put ourselves under the Government only of Protestant Kings and Queens.

Again, in the said Thirteenth Chapter to the *Romans*, you may see, That our whole Duty to the King there taught, and all Duty to him, and to all Men, is contain'd in this Commandment, *Thou shalt love thy Neighbour as thy self.* And *Gal. 5. 14. All the Law is fulfilled in this one Word, even in this; Thou shalt love thy Neighbour as thy self.* The plain meaning of this Commandment our Saviour gives, *Matth. 7. 12.* in these Words: *All things whatsoever ye would that Men should do unto you, do ye even so to them.* Not all things whatsoever in the strict sense of the Words, but in the reasonable meaning of them: for we sometimes would have others do sinful, or unreasonable, or foolish things to us; and it cannot therefore be our Duty to do the like to them: Therefore it must be, All things whatsoever in our right mind we would, or, which is all one, we reasonably would that Men should do to us. Therefore nothing but what is upon some account or other reasonable, is our Duty to the King.

Now it is upon no account reasonable, that the Subjects of Protestant Kingdoms should sit still, and suffer their true Religion establish'd by Law, with all the true Professors of it, to be cruelly destroy'd for the Superstition and Idolatry of the King, even if he were an absolute King: Nor that they should continue to be subject to him, after he had shewn himself unalterably bent upon so doing: Nor that they should submit

mit themselves to any Heir, who by his Religion is certainly of the same Mind.

Therefore again, we have most justly left the late King *James*, and put our selves under his Protestant Heirs only.

Having now fully prov'd the Right of the Protestant Succession ; it remains, that I give Satisfaction as to the great Objection of Passive Obedience.

This will be done by considering how, according to the aforesaid meaning of the Great Commandment, *Thou shalt love thy Neighbour as thy self*, nothing is required which is not upon some account or other reasonable.

Now the best of Men, and the best of Kings, have their Failings, and sometimes even great Failings ; and we cannot expect neither always, nor often, the best on the Throne. Therefore it is both reasonable and necessary, if we will have any Government (and without Government there is no living in the World) that we patiently suffer Injuries from our Governors.

But we are to consider, not only what is reasonable with respect to the King, but also with respect to our Country ; that we may not by taking Arms bring upon it the dreadful Calamities of War : And also, that we may not by Resistance bring Authority into Contempt, and thereby embolden all Wickedness and Mischief. For these and other Considerations we ought patiently to endure many and great Grievances, rather than use a Remedy which is worse than the Disease.

And where Popery, or any other false Religion, is the Religion establish'd by Law, and the true Religion is not also by Law establish'd ; there Religion being the highest Concern of Mankind, and not to be chang'd without the greatest Reason (*Jer. 2. 10, 11. Mic. 4. 5.*) it is reasonable that the Professors of the Truth should give their utmost Proof of it, by patient suffering whatever Punishment shall be laid upon them by those who verily believe they ought to punish them as Enemies to the Truth, *Acts 26. 9. Chap. 23. 1.* For by this Means, as much as by any other, the Heathen World was converted by the antient Christians. And

in such a Case God gives Power and Strength to true Christians to endure the greatest Sufferings.

But where the true Religion is the Religion establish'd by Law, and long settled; if the King there should endeavour to suppress and destroy it, and the Professors of it, and set up Popery, or other false Religion; and there be no way to hinder his so doing, but by taking Arms: Then is it upon no Account reasonable that the People should sit still: For the King can then in no respect be accounted the Minister of God for the good of his People, and not a Terror to good Works, but to the evil; and consequently he cannot be the higher Power which God commands us to be subject to, and not resist, *Rom. 13.* Then they have all the Reason in the World to do as the *Macca-bees* did, *1 Mac. 6. 59.*

And our Church in the second Part of the Homily against the Peril of Idolatry, tells us, without finding any Fault, That when the Emperor *Theodorus* would at the Council of *Lyons* have agreed with the Bishop of *Rome*, and have set up Images, he was by the Nobles of *Greece* depriv'd, and another chosen in his Place.

For a full Satisfaction concerning the Prosecution of the seven Bishops, and the withdrawing of King *James*, I will here add the Petition of the Bishops for which they were prosecuted; and the Proposal of the King, and the Prince of *Orange*, concerning a Free Parliament, before the King's first withdrawing; and the Reasons of the King's being desir'd to remove from *London*, before his second withdrawing.

To the end that, notwithstanding the Laws to the contrary, the Popish Religion might be set up with full Freedom, and Papists might be put in all Offices and Places of Trust; the King two several times publish'd his Declaration for Liberty of Conscience, *April 4. 1687*, and *April 27. 1688*. In which Declaration he took upon him, by his Royal Will and Pleasure, to suspend and dispense with for the future all the Penal Laws against Papists and other Dissenters, and the Laws for the Oaths of Supremacy and Allegiance, and the Tests.

This

This Declaration, May 4. 1688, he order'd to be  
read two several Sundays in all Churches, and to be  
distributed by the Bishops. Upon this the Bishops pre-  
sented the following Petition.

To the KING's most Excellent  
MAJESTY,

The Humble Petition of William Archbishop of  
Canterbury, and divers of the Suffragan Bi-  
shops of that Province, (now present with  
him) in behalf of themselves, and others of  
their absent Brethren; and of the Clergy of  
their respective Diocesses:

Humbly Sheweth,

THAT the great Averseness they find in them-  
selves to the distributing and publishing in all  
their Churches your Majesty's late Declaration  
for Liberty of Conscience; proceeds neither from  
any want of Duty and Obedience to your Majesty,  
(our Holy Mother the Church of England, being  
both in her Principles, and in her constant Practice,  
unquestionably Loyal; and having to her great Ho-  
nor, been more than once publickly acknowledg'd to  
be so by your Gracious Majesty;) nor yet from any  
want of due Tenderness to Dissenters, in relation to  
whom, they are willing to come to such a Temper as  
shall be thought fit, when that Matter shall be consi-  
der'd and settled in Parliament and Convocation: But  
among many other Considerations, from this especial-  
ly, because that Declaration is founded upon such a Dis-  
pensing Power, as has been often declar'd Illegal in  
Parliament, and particularly in the Years 1662 and  
1672, and in the beginning of your Majesty's Reign;  
and is a Matter of so great Moment and Consequence  
to the whole Nation, both in Church and State,

" that your Petitioners cannot in Prudence, Honour, and  
 " Conscience, so far make themselves Parties to it, as  
 " the Distribution of it all over the Nation, and the  
 " solemn Publication of it once and again, even in  
 " God's House, and in the Time of his Divine Ser-  
 " vice, must amount to in common and reasonable  
 " Construction."

Your Petitioners therefore most humbly and ear-  
 nestly beseech your Majesty, that you will be  
 graciously pleased, not to insist upon their dis-  
 tributing and reading your Majesty's said Decla-  
 ration.

And your Petitioners, as in Duty bound, shall  
 ever pray.

*Will. Cant. Tho. Bathon. & Wellen.*

*Will. Asaph. Tho. Peterburgen.*

*Fr. Ely. Jonath. Bristol.*

*Jo. Cicerestr.*

The Reader may take notice, that neither those learned and honest Bishops, nor the Parliament did ever think the King had Absolute Power to do what he thought good with the Laws. And how far this is from being a new Doctrine, see Dan. 6. 15.



The Proposals of King James concerning a Free Parliament, sent by three Lords, to the Prince of Orange, December 8th, 1688.

SIR,

" THE King commandeth us to acquaint you,  
" That he observeth all the Differences and Cau-  
" ses of Complaint alledg'd by your Highness,  
" seem to be referr'd to a Free Parliament.

" His Majesty, as he hath already declar'd, was re-  
" solv'd before this to call one; but thought that in  
" the present State of Affairs, it was advisable to de-  
" fer it till things were more compos'd. Yet seeing  
" his People still continue to desire it, he hath put  
" forth his Proclamation in order to it, and hath issued  
" forth his Writs for the calling of it.

" And to prevent any cause of Interruption in it,  
" he will consent to every thing that can reasonably  
" be requir'd for the Security of all those that come  
" to it.

" His Majesty hath therefore sent us to attend your  
" Highness, for the adjusting of all Matters that shall  
" be agreed to be necessary to the Freedom of Elec-  
" tions, and the Security of sitting, and is ready to  
" enter immediately into a Treaty in order to it.

" His Majesty proposeth, that in the mean time  
" the respective Armies may be retain'd within such  
" Limits, and at such distance from London, as may  
" prevent the Apprehensions that the Parliament may  
" be in any kind disturb'd; being desirous that the  
" Meeting may be no longer delay'd, than it must be  
" by the usual and necessary Forms."

Hunnersford, the 8th  
of December,

Hallifax.  
Nottingham.  
Godolphin.

The ANSWER of the PRINCE of  
ORKANGE.

.88d. 18 Decembris 1688. O. O.

" WE with the Advice of the Lords and Gentlemen assembled with us, have, in Answer, made these following Proposals.

- " I. That all Papists, and such Persons as are not qualify'd by Law, be disarm'd, disbanded, and remov'd from all Employments Civil and Military.
- " II. That all Proclamations that reflect upon us, or any that have come to us, or declar'd for us, be recall'd: And that if any Persons for having assisted, us have been committed, that they be forthwith set at Liberty.
- " III. That for the Security and Safety of the City, of London, the Custody and Government of the Tower be immediately put into the Hands of the said City.
- " IV. That if his Majesty should think fit to be in London, during the sitting of the Parliament, that we may be there also, with an equal Number of our Guards. And if his Majesty shall be pleas'd to be in any Place from London, whatever distance he thinks fit, that we may be at the same distance; and that the respective Armies be from London thirty Miles, and that no more Foreign Forces be brought into the Kingdom.

" V. And that for the Security of the City of London, and their Trade, Tilbury Fort be put into the Hands of the City.

\* Then garrison'd by Irish Papists.

" VI. That a sufficient part of the publick Revenue  
" be assign'd us, for the Support and Maintenance  
" of our Troops, until the sitting of a Free Parlia-  
" ment.

" VII. That to prevent the landing of the French,  
" or other Foreign Troops, Portsmouth \* may be put  
" into such Hands, as by his Majesty and Us shall be  
" agreed on."

*Littlecot, Decem.*

1688.

This so fair an Answer of a Conqueror, the King receiv'd by an Express, December the 10th. And the next Day, about Three of the Clock in the Morning, he withdrew.

As to the Reasons of the King's being desired to remove from London before his second withdrawing; all that is necessary for my present Purpose, concerning his returning, and withdrawing again, I have already said. But because very few, in comparison, now have the Books and Papers, wherein are these and other things that I have written, I may do my Country some Service by writing them again.

Upon the King's withdrawing the first time, and disappointing his People of all their Expectations, dreadful Tumults arose, with fiery Rage against the Papists. The Soldiers of the King's Army being disbanded without due Order by the Earl of Faversham, and without disarming the Irish Papists, committed great Disorders, and added to the Provocation of the People. Great Numbers of armed Papists had been lately observ'd to resort to the City, and Parts adjacent. December the 14th, two Days before the King's Return to Whitehall, when the Duke of Grafton, by

\* Where were a great many Irish and other Papists.

order of the Council, was marching thro the Strand to take the Fort of Tilbury out of the Hands of the Irish Papists; an Irish Trooper came riding up to him, and being beaten off by the Soldiers, drew a Pistol at him; for which he was shot dead upon the Place. And the Popish Cause being then desperate, there was reason to fear other desperate Attempts, as to fire the City again, and to kill even the Prince (a thing not unusual with Papists.) And when the King was return'd to Whitehall, December the 16th, during the time he stay'd there the Palace was crowded with Priests, Jesuits, Irish and other Papists, after the old manner; with whom, at such a time, Quarrels might happen, with fatal Consequences, and even the endangering the King's Person.

Therefore the Prince being earnestly desired by the City to make all the haste he could to come to it, for the Security of it, and for the settling the Peace of the Kingdom; and being obliged on no Account to neglect the Great Work he came for into England: And it being then not convenient for the Safety either of the King or of the Prince, or for the Peace of the City, for the King and the Prince to be there at the same time: The King was desir'd, by a Message from the Prince, with all the Respect and Decency that the Circumstances of that time would admit, and with all care of his Safety, to remove from London. And what the Prince did herein, was with the Advice of the Lords that were with him. And he gave the King free leave to go whither he desired.

I hope now I have given all reasonable Satisfaction for our being true and faithful Subjects to our Lawful and Rightful King **G E O R G E**: For our being such Subjects, one thing is especially necessary, That we, who declare against the Idol-worship of the Papists, do not our selves worship the Idols of Gold and Silver; but that in all things we serve God and our King and Country, before deceitful Mammon. Amen.

F I N I S.

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